



Heart Thought



Exercises

Written to accompany ...

Intuitive Education

Practical exercises to move from *head thought* to *heart thought*.

Intended audience: Teachers, Pre-service Teachers,
Curriculum and Instruction, Education

Instructor: John Bickart, Ph.D.

Prerequisites: none

Web Page: <https://www.redshirt.org/longer-writings/courses/intuitive-education/>

Recommended Reading: *The Next Version of You*

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Heart Thought Exercises

Following are some practical exercises to help you move from thinking too much with your head to thinking more with your heart ... *heart thought* , if you will. I hope they help you to remember how to have fun, like you did when you were a child.

Sometimes it helps to see many examples of a new or refreshingly different idea. *Intuitive Education* is just that; it is like a diamond with many facets. These exercises highlight these facets, so that you can get a sense of the whole diamond. Many of the ideas in *Intuitive Education* are challenging because they ask us to integrate and balance the aspects of our mind that are *analytic* versus *intuitive*. Why do I name this *Intuitive Education*? Because, we live in a time that is extremely analytical. We have to move back to using our intuitive side, especially in the west. What do I mean by analytic versus intuitive? In actuality, both aspects of our mind – and both sides of our brain – are really one, integrated whole that works in harmony, just like everything else in the entire universe. But looking at the parts in isolation, as if they were separate, can be helpful sometimes. So, let's do that. Analytic goes with the head, intuitive the heart. Analytic goes with left brain, intuitive with right.

Here is a small chart to characterize different ways we can separate them. By embracing the differences, we may be able to see the whole.

You may feel that some exercises are similar to others. If so, then I did my job. I tried to design them to be different aspects of one, main idea - to start your thinking with the heart, before you move to head thinking! Print them and hang them up. Share them. Years of research and practical work as a teacher has been condensed into these pages. I hope you have fun using them.

 Heart Thought	
Head	Heart
Left Brain	Right Brain
Analytic	Intuitive
Adult	Child
Moderns	Ancients
West (current N. Americans)*	East (current Asians)*

*(Nisbett, 2003)



Congratulations ... Intuitive Teacher!

[Have fun with this exercise. Read it to yourself whenever you need to re-center.]

Meditate.

Start from your Heart

Have fun.

Learn something from your student that changes you in the moment.

Then, show your gratitude.

Now, you are truly teaching ... you are the grateful learner you wish your student to be.

Distinguish between your intuition and your intellect.

Know when you are observing as opposed to when you are analyzing.

Demonstrate several ways to be the adult in control, yet let the students provide intuitive wisdom.

Read the book of nature ... which means letting interpretations of natural processes speak through poetry, history, science, mathematics, and common experiences.

Run discussions that allow students to turn expository lessons into didactic ones.

Be alert to the aspect of a lesson that might awaken in students their purpose in life.

Encourage students to make psychological connections to ordinary factual material.

Convert information to transformation. (Hart, 2001)

Use context: facial expressions, tone of voice, body language, eye contact, posture, gestures, big picture, feel of an experience, images, emotions, get personal, gut feeling, heartfelt sense, autobiographical references, move parts of your body below your head. (McGilchrist, 2009)

Some Ways to Lead with *Your Head* ...

analyzing, articulating, solving, being logistical, planning, being right, quick to respond, intensity, heaviness, seriousness, "stop that or else", "you're wrong", "don't even tell me your way", "because I said so".

Some Ways to Lead *Your Heart* ...

intuiting, observing, connecting, feeling, pausing, centering, touching, empathizing, eye contact, slow to respond, keep it light, playful, humorous, "let's go another way", "I see what you're feeling", "do you think that will work?".

Some Things **Wrong** with Education:

left brain dominance (McGilchrist, 2009; Siegel, 2018), 1800s factory model (Skinner, 1953; Thorndike, 1913/2010), children are little adults (Piaget, 1929/2007), too much testing (Darling-Hammond, 2010), people are not machines (Dewey, 1916/2005), assumed separateness (Kuhn, 2004), right answers, restricted resources, working alone vs. collaboration, trying to build something with one tool, no help, and no questions (Dintersmith, 2018)

Some Things **?Coming?** to Education:

The spiritual child (Miller, 2015), awareness and mindsight (Siegel, 2010, 2018), belief (Dispenza, 2017; Lipton, 2005, 2006), mindfulness (Lantieri, 2008), emotional and social intelligence, presence (Goleman & Senge, 2007), maker projects, students-only, community-centered, not tests, not algebra, not control, not norms, education does not equal school, integrated disciplines, inspirational, repeatedly failing so they are allowed to iterate (Dintersmith, 2018)



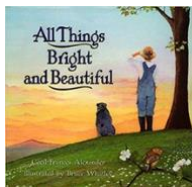
Song of Myself

[Walt Whitman wrote an immensely long poem that is an entire book! In it are parts like 'I Sing the Body Electric' and 'Song of Myself'. His poem often sounds like a list of things he is looking at or has seen. Whitman is an excellent observer. He often sounds like he is absolutely in love with whatever he is observing. So, to borrow his title, why don't you look around and then write down your own song of yourself. You can do this often. The lists below might get you started. One fun way to make your own song is to go outside and note what each of your 5 senses is experiencing (sight, smell, touch, taste, sound).

Then quickly write it down.]

I see my bicycle leaning
The smell of dinner cooking
The cold, wet feel of mud on the knees of my pants
I can taste the cupcake from lunch
The sound of the wind and birds and a car

I see trees of green, red roses too
I see them bloom for me and you
And I think to myself what a wonderful world
I see skies of blue and clouds of white
The bright blessed day, the dark sacred night
And I think to myself what a wonderful world
The colors of the rainbow so pretty in the sky
Are also on the faces of people going by
I see friends shaking hands saying how do you do
They're really saying I love you
I hear babies crying, I watch them grow
They'll learn much more than I'll never know
And I think to myself what a wonderful world
Yes I think to myself what a wonderful world – Thiele, Douglas, Weiss



All things bright and beautiful,
All creatures great and small,
All things wise and wonderful:
The Lord God made them all.
Each little flow'r that opens,
Each little bird that sings,
He made their glowing colors,
He made their tiny wings.
The rich man in his castle,
The poor man at his gate,
God made them high and lowly,
And ordered their estate... - Alexander

... And the running blackberry would adorn the parlors of heaven,
And the narrowest hinge in my hand puts to scorn all machinery,
And the cow crunching with depressed head surpasses any statue,
And a mouse is miracle enough to stagger sextillions of infidels,
And I could come every afternoon of my life to look at the farmer's girl
boiling her iron tea-kettle and baking shortcake... - Whitman



... The pure contralto sings in the organ loft,
The carpenter dresses his plank, the tongue of his foreplane whistles its wild ascending lisp,
The married and unmarried children ride home to their Thanksgiving dinner,
The pilot seizes the king-pin, he heaves down with a strong arm,
The mate stands braced in the whale-boat, lance and harpoon are ready,
The duck-shooter walks by silent and cautious stretches,
The deacons are ordain'd with cross'd hands at the altar,
The spinning-girl retreats and advances to the hum of the big wheel ... - Whitman



How to Make an O/A

(Observation / Analysis)

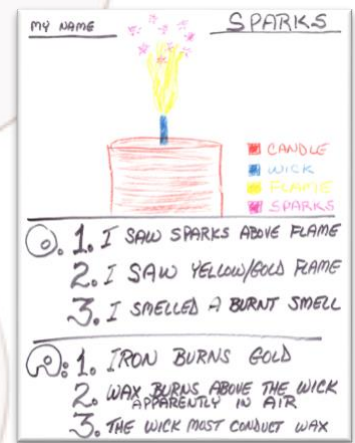
An Example of Making an “O/A” - Observing vs. Analyzing

Here is an exercise in becoming conscious of using heart thought to *observe* and head thought to *analyze*. You can do this with any simple event. This one is a science demonstration we called, ‘Sparkling Candle’. It is accomplished by sprinkling some fine iron filings onto a lit candle and watching.

Take Away Mindfulness Demonstration & O/A (Observation/Analysis): ‘Sparkling Candle’

[1st graders through adults]

- *Part I. As an exercise in observation, I like to conduct this demonstration interactively, with students calling out their observations. As each comment is called out, the class and I first decide if the proposed comment is truly an observation – without analytical thought. We are careful to be accurate. For example, we note: the golden color of the sparks, that the sparks occur above the flame, that the flame has parts and occurs above the wick.*
- *Part II. Then we create an O/A together, if the class is not familiar with O/As. We try to draw the picture with simple artwork. It should take up as much of the upper half of the paper as possible, so as to enlarge the main parts that the observer wishes to show. We try to limit ourselves to four colors so that – like taking notes – we stay focused on the big picture. We color code and label our parts. Then we use the bottom half of the paper to write three observations and three analyses. With younger children, I call these, ‘what you saw, smelled, heard, tasted, or felt’ – ‘and what you think about it’. According to the students’ ages and familiarity, I do more or less of the drawing and writing with them.*
- Click for [printable blank OAs](#).
- Play “*Paper Strips*” ... Write each phrase on a separate strip of paper, then ask “Is this phrase **O** or **A**?”
 - **Observation Phrases**
 - “that inspires me”
 - “it smells like flowers”
 - “a soft cooing started”
 - **Analysis Phrases**
 - “I think this is intended to inspire me”
 - “the fragrance is from chemicals in the flower”
 - “maybe the mourning dove is waking up”



Can you tell when you are completely mindful, observing and paying quality attention? When do you stop paying attention? What stops you.



Common Senses

*[Have fun with your senses. You know, the senses are a gateway to suspending your analytic thought. In other words, when you are paying attention to something you can see, hear, smell, taste, or touch – you must be **observing**, instead of **analyzing**! Once again, many of these suggestions are intentionally open-ended. In other words, they do not have specific goals in mind. The intention is for you to be guided by observations and intuition - not a pre-determined mental construct.]*

Close your eyes and have someone bring you a mystery food. Smell it. Guess what it is. Now taste it.

Play recorded sounds animals make. Guess the animal.

Look into a shadow. What color is it? Now make a hole in a paper with a pencil. Hold the paper at arm's length. Look at the hole as if the shadow is a small color on the paper. Is it the color you thought? Was your thinking getting in the way of seeing the shadow's true color? You can do this game with any colored areas - grey clothes, painted walls, mountains, or trees.

Listen to small sounds. Find ones you haven't noticed before.

Go into the woods or a place where there are not a lot of people. See if you can hear the birds tell each other about you. They often signal with sharper, faster signals to say, "Someone just came!" Then stay and be calm. See if you can hear the birds go back to their normal songs. They may go back to answering each other in relaxed, calm songs (Young, Haas, McGown, & Louv, 2016, pp. 336-340).

Read a poem or short description in words that describes something you can sense – like a hot temperature or a taste. Close your eyes and try to feel the sensation.

Hold one fragrant food to your nose; but taste another.

Put one hand in cold water and one in hot. Hold them for a minute. Now put both in room temperature water. Feel the movement of heat going into or out of your hands.

Feel the temperature of something with your hands, then with your lips (even more sensitive).

Stare at a swatch of color. Now stare at a white paper and see the after image. Do it again and close your eyes to see the after image. Advanced: try to 'pick up' the after image and put it over another colored area. If you can put it over the original color, the two should mix to make white!



What We Say ... We See

[Be careful of what you wish for ... you may get it. And when you keep saying things, you are bringing them towards yourself. Even the way we speak - our grammar, our separation of subject and predicate - causes a predisposed view of life.]

Analytic	Intuitive
<p>'The light flashed,' we say in English. Our modern grammar always has a subject and predicate. Moderns have been conditioned by this to think that something has to be there to make the flash; 'light' is the subject, 'flash' the predicate.</p>	<p>The Hopi Native American says <i>Reh-pi</i> - 'flash' - one word for the whole performance, no subject, no predicate, no time element. Ancients think that modern languages have invented the artificial separations of subject, predicate, and verb tense.</p>
<p>Moderns frequently read into nature ghostly entities which flash and perform other miracles. Do we supply them because some of our verbs require substantives in front of them? The same is true for tenses. Modern languages need to separate past, present, and future; do we supply a tense to a verb by assuming a past and future?</p>	<p>The thoughts of a Hopi about events always include <i>both</i> space and time, for neither is found alone in his world view. Thus his language gets along adequately without tenses for its verbs, and permits him to think habitually in terms of space-time. Assigning a verb tense - saying that an event came from a supposed past and is going to a supposed future is a fictitious invention.</p>
<p>Properly to understand Einstein's relativity a modern must abandon his spoken tongue and take to the language of calculus. But a Hopi, Whorf implies, has a sort of calculus built into him.</p>	<p>The trend of modern physics would love ancient linguistics. The modern scientific emphasis on the <i>field</i>, is away from subject-predicate propositions. The field is completely connected. Ancient language implies total connection, and whole in every part.</p>
<p>Both moderns and Westerners want worldwide fraternity and cooperation. But they have not bridged the intellectual gulf of language; we are no nearer to understanding the types of logical thinking which are reflected in truly Eastern forms of scientific thought of analysis of nature. This requires linguistic research into the logics of native languages, and realization that they have equal scientific validity with our own thinking habits.</p>	<p>The Hopi language, like other ancient and Eastern languages, is capable of accounting for and describing correctly, in a pragmatic or operational sense, all observable phenomena of the universe. "Hence, I find it gratuitous to assume that Hopi thinking contains any such notion as the supposed intuitively felt flowing of 'time,' or that the intuition of a Hopi gives him this as one of its data. Just as it is possible to have any number of geometries other than the Euclidean which give an equally perfect account of space configurations, so it is possible to have descriptions of the universe, all equally valid, that do not contain our familiar contrasts of time and space." (Whorf & Carroll, 1964, p. 58)</p>
<p>The Greeks, especially Aristotle, built up this contrast and made it a law of reason. Since then, the contrast has been stated in logic in many different ways: subject and predicate, actor and action, things and relations between things, objects and their attributes, quantities and operations. And, pursuant again to grammar, the notion became ingrained that one of these classes of entities can exist in its own right but that the verb class cannot exist without an entity of the other class, the 'thing' class, as a peg to hang on.</p>	<p>The whole trend of modern physics, with its emphasis on 'the field' is an implicit questioning of artificial separateness: subject and predicate, actor and action, things and relations between things, objects and their attributes, quantities and operation.</p>
<p>Nouns can be animate or inanimate.</p>	<p>Nouns are animate.</p>
<p>Until quite recent times, moderns called ancient languages 'primitive' if they did not use subject and predicate, tenses, and causality by inanimate nouns.</p>	<p>Many Native American and African languages abound in finely wrought, beautifully logical discriminations about causation, action, result, dynamic or energetic quality, directness of experience, etc., all manners of the function of thinking, indeed the quintessence of the rational.</p>
<p>Moderns <i>objectify</i>.</p> <ul style="list-style-type: none"> • Mass nouns: water, flour, meat (these do not exist) • "She stayed 10 days." 	<p>Hopis describe the <i>particular</i>.</p> <ul style="list-style-type: none"> • Particular nouns: 'a meat' (means that particular piece) • "She stayed until the 10th day."
<p>Modern unquestionable (pre-quantum field) metaphysics:</p> <ul style="list-style-type: none"> • Time flows • Time goes in One Direction <p>The Physical World is made of Separate Objects which cause Events</p>	<p>Hopi metaphysics:</p> <ul style="list-style-type: none"> • Manifested • Manifesting • Hoping and things coming from Mental into Being <p>[Past and Present are similar.] [Future is more about things wished, intended, manifesting.]</p>
<p>Modern Language (pre-quantum field) Says:</p> <ul style="list-style-type: none"> • We intuitively know space, time, and matter are sensed by everyone as separate entities. • Relativity can prove intuition wrong. 	<p>Ancient Language Says:</p> <ul style="list-style-type: none"> • We intuitively know space-time is connected. • Matter is the result of hoping becoming manifest. • All is connected in one field, which is in every part.

(Whorf & Carroll, 1964)



Out of the Mouths of Babes

[A long time ago people thought nature's elements - like the rocks and water and the Earth, Moon, and Sun - were alive. They thought that along with the animals and plants, the elementals helped humans and participated in their affairs. Children, generally before the age of seven, often think these same things. After seven, we get too analytic - doing our reading and writing and arithmetic. We even forget that we ever had ancient ideas. To get back to being intuitive, like the ancients and children, here is a great exercise. When you hear a child - a 'babe' - listen to see if they say something about the elementals being alive or caring about us. Maybe this will jog your memory. Here are some actual interviews with Roy, a six-year old. These come from the incredible, exhaustive child interviews of Jean Piaget (Piaget, 1929/2007, 1950, 1959, 1965, 1973, 1976; Piaget & Inhelder, 1969; Piaget & Valsiner, 1927/2001).]

Interviewer / Roy	Modern Adults / Ancient Adults
<p>How did the sun begin?—<i>It was when life began.</i>—Has there always been a sun?—<i>No.</i>— How did it begin?— <i>Because it knew that life had begun.</i>— What is it made of?—<i>Of fire.</i>—But how?—<i>Because there was fire up there.</i>—Where did the fire come from?—<i>From the sky.</i>—How was the fire made in the sky?—<i>It was lighted with a match.</i>" (Piaget, 1929/2007, p. 258)</p>	<p>Modern Adults (in 1929) thought Roy was all wrong. They said he was too young. They noted three mistakes: "(1) An artificialist tendency; <i>the sun and moon have been made by man.</i> Their origin lies in the flame of a match. (2) An animist tendency; <i>the sun and the moon are alive, they know when it is day-time, and what we are doing,</i> etc. (3) A tendency to establish participations between them and ourselves; <i>they grow because we grow.</i>" (Piaget, 1929/2007, p. 258)</p> <p>Ancient Adults say humankind <i>is</i> connected to nature, conscious (animist), and participative in our affairs.</p>
<p>"Can we make the clouds grow bigger?—<i>No.</i>—Why do they grow bigger?—<i>Because we grow bigger</i> (Roy admits thus what he has just denied).—Why do you grow bigger?— <i>Because I eat.</i>—Does that make the clouds bigger too?— <i>No, they grow because they know that we do.</i>" And after a moment: "How did the clouds start?— <i>Because we were growing.</i>—Is it we who make them grow bigger?—<i>No, it isn't us, but the clouds know we are growing.</i>" (Piaget, 1929/2007, p. 262)</p>	<p>Modern interpretation is that Roy incorrectly thinks that "the universe is a society of like beings living according to a well-ordered code of rules ... for Roy, the members of this universe necessarily imitate each other so that when we grow the moon and the clouds are forced to follow suit. Clearly, when Roy is made to define his ideas his participations develop into animistic explanations." (Piaget, 1929/2007, p. 262)</p> <p>Ancients were "starting from a larger whole idea - all things <i>do</i> have purpose, connection, and intention - things first exist outside of a place where formal reasoning can touch them." (Bickart, 2013, p. 83)</p>
<p><i>"The moon has become a whole one.</i>—How?—<i>Because it's grown.</i>—How does the moon grow?—<i>Because it gets bigger.</i>—How does that come about?—<i>Because we get bigger.</i>" (Piaget, 1929/2007, p. 258)</p>	<p>Moderns say Roy is making up myths. Ancients say the elements and humans <i>are</i> connected and participate in each other's affairs.</p>
<p>"What makes it get bigger?—<i>It's the clouds.</i> (Roy said a little earlier that it is the clouds which cut the moon and make it into a crescent: '<i>It is the clouds which have cut it.</i>')—What do they do?—<i>They help it to grow ...</i> How did the moon begin?—<i>Because we began to be alive.</i>—What did that do?— <i>It made the moon get bigger.</i>—Is the moon alive?—<i>No . . . Yes.</i>—Why?— <i>Because we are alive.</i>—How was it made?—<i>Because we were made.</i>—And that makes the moon get bigger?—<i>Yes.</i> —How? . . . Why?—<i>It is the clouds that have made it get bigger.</i>—Is the sun alive?— <i>Yes.</i>—Why?—<i>Because we are alive.</i>—Does it know when it's day?—<i>Yes.</i>—How? —<i>It can see that it's day.</i>" (Piaget, 1929/2007, p. 258)</p>	<p>Moderns say Roy's myths are inventions to try to explain that the sun and moon are alive and work with humans. Ancients say the elements <i>are</i> alive and work with humans.</p>

(Bickart, 2013)



Ancients - Children - Quantum Physics

[This chart exercises your belief in children. If you already believe that the ancients had wisdom which we must regain, and you believe that Quantum Physics really does present new opportunities for humankind, then look below at the wisdom of the children to virtually match the ancients and the physics.]

Ancient Humankind	Child's Belief	Quantum Physics
SOCIAL ORDER: Nature conspires to help. I may ask nature and be heard. My voice can reach any distance and reach beyond time.	INTERCONNECTEDNESS: Nature is here for me. I participate in nature and it participates in my affairs. I can go anywhere at any time.	ENTANGLEMENT: Separate parts of matter that are entangled stay in sync at any distance at the exact same time.
MIDDLE WAY: Life is a whole where opposites are necessary. There is a way that the whole of life follows that transcends each life.	PARADOX: Contradiction is allowed.	COMPLEMENTARITY: Light is both a particle and a wave. Although a contradiction, actual experiments show both of these to be true.
CONSCIOUSNESS: There is a creative power in intention, prayer, and belief.	THOUGHT: What you want has a causative effect on nature. Everything is alive, has purpose, and has intention.	OBSERVER EFFECT: Certain experiments seem to be affected by a human observer.



Fantasize

*[Step 1. **Observation:** Become aware of something without thinking about it.*

*Step 2. **Fantasize:** Later, find a comfortable place to close your eyes – inside, in a chair if you wish. Now, repeat, in your mind, exactly what you observed. Replay it like a movie. Goethe called it, "Recreating in the wake of ever-creating nature." Repeat this step as many times as you wish - not adding or leaving anything out. Simply fantasize what you observed!
And remember not to think about it.]*

Observation: Walk around in the woods or a neighborhood, watching for a certain type of tree. Try to find that tree at several ages.

Fantasy: Now, replay the life of that type of tree as it grows in your mind. Don't change what you saw – just put the stages together.

Observation: Pour yourself a glass of water. Really notice – as if in slow motion – how it pours.

Fantasy: Now, replay it in your mind. Do it a few more times.

Observation: Watch a flower in the sun and air. Watch if it moves.

Fantasy: Now, replay it in your mind. Don't add anything from your own mind. Goethe said that the flower knows you looked. He called your act of looking 'participating in nature'. He said that the flower's life is somehow more complete because you looked and replayed what you saw.

Observation: Take a bite of some food and chew it.

Fantasy: Now, stop eating for a minute. Replay it in your mind. Replay the movement of chewing and the sensation of tasting.

Observation: Watch an animal for a minute – not a movie – the real thing. It could be an insect or a pet or a wild animal.

Fantasy: Now, replay what you saw.

Observation: Pick up some dirt.

Fantasy: Now, replay what you experienced. If there were sounds, smells, tastes (I don't mean eat it), or sensations on your skin or body, replay that, too. Repeat a couple of times.

Advanced Observation: Observe a plant over several days as it grows.

Fantasy: Now, regrow it in your mind.

Advanced Observation: Observe cars on a city street, looking and listening with great attention.

Fantasy: Now, replay a fantasy of the exact scene in your mind. Replay it again.

Advanced Observation: Walk outside in your neighborhood where there are people moving about. Watch them as if their business is the most important thing in the world right now.

Fantasy: Now, close your eyes and see if you can see the actual people again.

Advanced Observation: Watch someone you see every day doing something you have seen many times before. Give it so much attention that it becomes interesting.

Fantasy: Now, close your eyes and simply play the memory back like a movie.



Waking Yogi

[Yogi Berra was NY Yankee baseball catcher, then manager 1946-1965. He made the all stars 18 times, and won the World Series 10 times (the most in MLB history). The Yankees of Fame. When he was waiting to get up to bat - since he he looked like a yogi about to meditate – thus the funny/clever/wise things he would say to news **Wake Yogi** by listening for sayings that are as good as



retired his number “8” as he made the Baseball Hall was a catcher - he would sit cross legged. A friend said nickname. He is perhaps even more famous for the reporters. He is passed now; but your job is to try to his in things you read or hear!]

“When you come to a fork in the road, take it.” – Yogi Berra

“It ain't over 'til it's over.” – Yogi Berra

“You can observe a lot by just watching.” – Yogi Berra

“If you don't know where you are going, you'll end up someplace else.” – Yogi Berra

“The future ain't what it used to be.” – Yogi Berra

“It's déjà vu all over again.” – Yogi Berra

“In theory there is no difference between theory and practice. In practice there is.” – Yogi Berra

“You don't get character without characters.” – John Bickart

“Ah, but I was so much older then, I'm younger than that now.” – Bob Dylan

“It is very simple to be happy; but it is very difficult to be simple.” – Rabindranath Tagore

“He who knows the Tao does not speak about it; he who is ever ready to speak about it does not know it.” – Lao Tzu

“Words that are strictly true seem to be paradoxical.” – Lao Tzu

“If children grew up according to early indications, we should have nothing but geniuses.” - Goethe

What you can conceive and believe, you can achieve. - author unknown

“The simple reason why the majority of scientists are not creative is not because they don't know how to think; but because they don't know how to stop thinking.” - Tolle

“A friend is one soul abiding in two bodies.” - Aristotle

“People who are successful have learned how to fail.” – Kevin Bickart

“See the false as false - the true as true. Look into your heart” - Buddha

“The only reward of virtue is virtue; the only way to have a friend is to be one...” - Emerson

“He who has more obedience than I masters me.” - Emerson

“A hero is no braver than an ordinary man, but he is braver five minutes longer.” - Emerson

“All life is an experiment. The more experiments you make the better.” - Emerson

“The ancestor of every action is a thought.” - Emerson

“To different minds, the same world is a hell and a heaven.” – Emerson

“A Fact is the end or last issue of spirit.” - Emerson

“Nothing is too wonderful to be true if it be consistent with the laws of nature.” - Michael Faraday

“If you think you can do a thing or think you can't do a thing, you're right.” - Henry Ford

“Before you can do something, you must first be something.” - Goethe

“Whatever you can do or dream you can - begin it. Boldness has genius, magic, and power in it.” - Goethe

“The great gift of family life is to be intimately acquainted with people you might never even introduce yourself to ...” - Hailey

“The greatest discovery of my generation is that a human being can alter his life by altering his attitude.” - William James

“The best and most beautiful things in the world cannot be seen or even touched. They must be felt with the heart.” - Helen Keller

The force that lifts the tree, lifts the smile.” - Andrew Leaf

If not now, when? - Zen saying

What at this moment is lacking? - Zen saying

A friend is someone who knows the song in your heart and can sing it back to you when you have forgotten the words. – author unknown

Everyone hears what you say. Friends listen to what you say. Best friends listen to what you don't say. - author unknown

“If I don't contradict myself, it doesn't sound thoroughly true.” – John Bickart

What would you attempt to do if you knew you could not fail? – author unknown

“To see a World in a Grain of Sand ... And a Heaven in a Wild Flower ... Hold Infinity in the palm of your hand ... And Eternity in an hour” - Blake

“The heart has its reasons in which reason cannot understand.” - Pascal



Ways to Encourage Your Intuition

[Have some fun with this exercise when you are feeling low. Instead of reading the whole list, maybe you could try picking one line out. Read it before bed and let it work on you through the night.]

Getting outside of spacetime through meditation.

Seeing wholes ... seeing the whole in the part ... "As Above, So Below".

Noting when something is non-physical versus when it is physical.

Using your intuitive self to go into your senses, rendering the intellect ineffective.
(Going into the intuitive is like escaping from a prison to find freedom.)

Separating observation from analysis.

Accessing your childhood (or ancestors).

Embracing paradox, the middle way, or heart thought.

Resurrecting *animism* or *artificialism* or *purpose* or *intention* or *connectedness*.

Experiencing without yet talking / talking while still listening.

Feeling relationship without reflecting.

Engaging before labeling, naming, or categorizing.

Becoming familiar before describing, conceptualizing, or articulating.

Understanding before talking about, remembering, or reviewing.

Supporting a little more awareness before analyzing, concluding, or theorizing.



Integrate to Educate

[We are always using both our heart and head - right and left brain - intuition and analysis. The trick is to lead from the heart in most things you do; and **integrate** the two. To do that, you need to 1) be aware of the difference, and 2) be well practiced in migrating old analytic habits toward your intuition. Here are some great examples!

Note the difference in moving from the left side of this chart to the right.]

Head	Heart
Predominantly address the left brain. <i>"Notice the cadence in this poem."</i>	Predominantly address the right brain. <i>"Isn't that part of this poem beautiful!"</i>
In your communication, highlight that an idea is made of separate parts. <i>"The light hits the eye, which transmits a picture through the fovea to the brain."</i>	Speak in holistic, undivided terms. <i>"The diverse species of plants, rocks, and insects in this region all need each other."</i>
Praise isolated, individual accomplishment. <i>"The brain is central and indispensable to communications throughout the body."</i>	Encourage students to perform collaborative, group thinking. <i>"Discuss Shakespeare's Hamlet and come up with a modern metaphor through consensus within your group."</i>
Dwell more on inanimate images - both mental and actual. <i>"The rock that is the basis of sand is composed of silicon dioxide."</i>	Stress pictures that are animated - both mental and actual. <i>"Visualize Norsemen of 2,000 BCE traveling south to Ethiopia as similar to Marco Polo moving riches of the East to the West."</i>
Constrict linear thought to abstract concepts that reduce and simplify. <i>"The heart is a pump which functions to provide blood for the rest of the body."</i>	Urge thinking in holistic concepts that embrace ever-widening circles of mindsets. <i>"Your day is a fractal of your life, which is a fractal of the evolution of humankind."</i>
Use articulate, didactic language (text - not context). <i>"That university requires you to be in the 90th percentile of your high school."</i>	Use descriptive, lateral language (context, not text). <i>"Youth is the bud that flowers and eventually bears the fruits of your genius."</i>
Aim for a positivistic, fixed hierarchy of parts that operate independently (letter of the law). <i>"First there is an economic demand, then the prices go up, then the society experiences inflation."</i>	Focus more on relationships, not avoiding complexity (spirit of the law). <i>"True friendship is elusive; it asks you to value the other while nurturing yourself."</i>
Seek increasingly accurate MEASUREMENTS and the quantifiable aspects of life. <i>"Statistics show that prison sizes in the U.S. correlate to third grade reading scores."</i>	Look for and long for BEAUTY and the qualities of things. <i>"My friend looks better to me each time she finds me more and more amusing."</i>
Describe the notions that have more easily tested meanings. <i>"Nations that have received large loans from the WTO demonstrate economical depressions within a decade or so."</i>	Discuss viewpoints that are hard to assess, hard to communicate, or possibly poetic. <i>"Could it be that humankind has a hive mind like bees, explaining parallel developments across geography and history?"</i>
Lead with whatever specific skills are necessary for: reading, writing, building, categorizing, and judging. <i>"Thank you, class, for supplying the adjectives that describe those nouns."</i>	Celebrate whatever is necessary for: unanimity, union, solidarity, harmony, and meditation. <i>"Thank you, class, for noticing Carol's feelings, and supporting her."</i>
Stress the names of parts. <i>"And so the sperm reaches the egg and a fetus is the product."</i>	Inspire wonder and awe. <i>"The process of birth literally assembles matter with order that was not there before. It is truly a wonder!"</i>
Ask students about individual, separate points the story is making. <i>"How many Cherokee were moved, and what was the distance of their relocation?"</i>	Ask students about the overall feeling they are left with from the story. <i>"How does the Trail of Tears impact you personally?"</i>

(Arnheim, 1986a, 1986b; Bickart, 2013, 2018; Bortoft, 1996; McGilchrist, 2009; Siegel, 2010)



West Meets East



[Use this list to practice moving old habits of being 'Western' to leading your thinking with a more 'Eastern' approach. Of course, this list does not mean that all Westerners are one way and all Easterners the other. It is just a generalization to help you practice heart thought instead of too much head thought. Remember - 'Start from the Heart'.

West	East
There are many words for individualism ... many ways to say "I" accomplished this or that.	There is no Chinese word for 'individualism.' The closest one can come is the word for 'selfishness.' In Japanese, there are many words for "I," depending on audience and context.
Westerners live in a world in which the self is a unitary free agent.	Easterners live in an interdependent world in which the self is part of a larger whole.
Westerners value successes because they are badges of personal merit.	Easterners value success and achievement in good, because they reflect well on groups they belong to.
Westerners value individuality - trying to look good.	Easterners value fitting in and engage in self-criticism.
Westerners are more concerned with knowing themselves and are prepared to sacrifice harmony for fairness.	Easterners are highly attuned to the feelings of others and strive for interpersonal harmony.
Westerners prefer equality and scope for personal action.	Easterners are accepting of hierarchy and group control.
Westerners have faith in the rhetoric of argumentation.	Easterners avoid controversy and debate.
Like ancient Greek philosophers, modern Westerners see a world of objects – discrete and unconnected things.	Like ancient Chinese philosophers, modern Easterners are inclined to see a world of substances – continuous masses of <i>matter</i> .
Westerners have an analytic view focusing on salient objects and their attributes.	Easterners have a holistic view focusing on continuities in substances and relationships in the environment.
Ancient Greek philosophers (West) were powerfully inclined to believe that things don't change much or, if they really are changing, future change will continue in the same direction, and at the same rate, as current change.	Ancient Taoists and Confucian philosophers believed that things are constantly changing; and movement in a particular direction, far from indicating future changes in the same direction, may be a sign that events are about to reverse direction.
Linear movement applies to change over a great time span.	Cyclical movement applies to change over a very great time span.
<p>Western Utopias believe (including Plato's Republic, Puritanism, Shaker communities, Mormonism, the American and French revolutions, communism, and fascism - with the chief exceptions of the biblical ideas of the Garden of Eden):</p> <ul style="list-style-type: none"> • there is steady, more or less linear progress toward them; • once attained, they become a permanent state; • they are reached through human effort rather than Fate or divine intervention; • they are usually egalitarian; and • they are usually based on a few extreme assumptions about human nature. 	<p>Kaiping Peng gleans three Eastern principles as ...</p> <ol style="list-style-type: none"> 1. The Principle of Change – the world is dynamic, in constant flux, fluid and subjective; not fixed and objective. 2. The Principle of Contradiction – the world is in constant change, oppositions, paradoxes, anomalies constantly being created. "As the founder of the Taoist school, Lao-tzu, put it: 'When the people of the world all know beauty as beauty, there arises the recognition of ugliness; when they all know the good as good, there arises the recognition of evil. And so, being and nonbeing produce each other ...'" 3. The Principle of Relationship, or Holism – as result of change or opposition, nothing exists in isolation, to really know a thing, we have to know all its relations, like notes in a melody.
<p>Logical conclusions:</p> <ul style="list-style-type: none"> • the <i>law of identity</i>, which holds that a thing is itself and not some other thing, • the <i>law of noncontradiction</i>, which holds that a proposition can't be both true and false. 	<p>Typical, plausible, or desirable conclusions:</p> <ul style="list-style-type: none"> • Things can be and not be; be true and false. • Things can change.
Westerners seem to believe there is only one kind of relation between individual and state that is appropriate. Individuals have certain rights, freedoms, and obligations. When Westerners see East Asians treating people as if they had no rights as individuals, they view this only in moral terms.	Easterners tend to view societies not as aggregates of individuals but as molecules, or organisms. As a consequence, there is little or no conception of rights that inhere in the individual. For the Chinese, any conception of rights is based on a part-whole as opposed to a one-many conception of society.

(Nisbett, 2003)



Heart Focus

*[In order to move your teaching or parenting or personal habits to being more intuitive ... try this exercise of starting with a **focus** on heart thoughts, then head thoughts. Whether you are talking about literature or science or a personal conversation, lead with a **heart focus**.]*

Analytic	Intuitive
<p>Explore causal relationships and require explicit description of mechanism of attraction.</p> <p><i>"So, exactly what attracted you to her; was it her eyes?"</i></p>	<p>Construe intelligently, without explanation, what others mean and want from a relationship.</p> <p><i>"So, I am hearing that you can relate to her because you admire her."</i></p>
<p>See things abstracted from context, and broken into parts, from which it then reconstructs a 'whole'.</p> <p><i>"Limewater helps the grass grow ... Cows eat the grass ... Cows make milk ... We drink the milk ... Milk makes our bones strong ... Our bones dissolve into dust ... Rain falls on the dust ... The wet dust becomes limewater ... thus the Lime Cycle!"</i></p>	<p>See things whole, and in their context.</p> <p><i>"As the cactus and lizards are at home in the dry heat of the desert, so are the boas and vines at home in the humidity of the jungle."</i></p>
<p>Compete, seek rivalry and individual self-belief.</p> <p><i>"Do you think Billy will win some kind of prize for being first in the race?"</i></p>	<p>Form bonds through empathy or emotional understanding.</p> <p><i>"Can you feel what Billy must be going through to carry his sister so far through the woods?"</i></p>
<p>Look for the impersonal.</p> <p><i>"Class, I want you to name the conquests of Napoleon and the dates in which they occurred."</i></p>	<p>Look for the personal.</p> <p><i>"What do you think of Napoleon's self-image? Here is the first commoner in history to see himself as having the equal status to an emperor!"</i></p>
<p>Desire certainty and the need to be right.</p> <p><i>"If rocks have consciousness, then where is the scientific instrument that will prove this?"</i></p>	<p>Hold several different possibilities in your mind without the need to decide on one conclusion.</p> <p><i>"The child thinks everything is alive; the teenager can think the rocks inorganic; but the wise adult thinks both."</i></p>



Old School meets New School

[Teachers, I apologize if this breaks up your curriculum into separate subjects right when we need to integrate them more than we have in the past. I just wanted to answer those who have asked, “What are some specific differences when I am focusing more on the scientific or historical aspects, etc. in my teaching?” There definitely are differences, even if you are integrating these aspects into a holistic approach.]

School Activity	Analytic	Intuitive
Science	Name Explain Measure Record data Reflect on phenomenon	Observe Wonder and awe Return to center Regain observation Merge with phenomenon
Reading	Retell Analyze Talk about	Stay in the story Feel Be inspired
History	Record facts Learn from scrutiny Project us onto them	Identify with people Situated context Sense the other’s consciousness
Mathematics	Perform calculation & precision Perform abstraction Perform generalization	Appreciate beauty & elegance Appreciate pattern Appreciate the universal
Language	Symbol manipulation Extensive vocabulary Complex syntax Meaning from summation Meaning from parts	Idea manipulation, gist Some vocabulary Some aspects of syntax Understand meaning as a whole Understand context
Literature	Meaning from combinatorial Rules of syntax like a computer Direct, clear, literal description	Moral of a story, point of a joke Irony, humour, indirection Sarcasm, intonation Ideas implied by whole context
Social Studies	Explicit meaning	Inference, implicit meaning
Humanities	LITERAL	METAPHORICAL

(Arnheim, 1986a, 1986b; Bickart, 2013, 2018; Bortoft, 1996; McGilchrist, 2009; Siegel, 2010)



Seeing Wholes

[I love this one. It is a hard-won exercise. It comes from Henri Bortoft's wonderful book, "The Wholeness of Nature." I read it many years ago. Now, if you must know, I read paper books very, very slowly. In fact, it is usually torture for me. I read this one, though, before audio books or computers to read to you were available. It was so worth it because it gave me the feeling that everything in the world is connected - and that connected whole is in every part of the world. I hope you seek this realization again and again by looking at these notes. And thank Henri once again, for me.]

Holograms are wholes. They are photographic plates that project 3 dimensional images. If broken, any part can still project the whole image. Thus, the whole holographic image is on every part of the plate. This is a close metaphor for nature.

Each person is a **fractal** and contains the essence of all humankind. Fractal geometry is that geometry which employs the same formula to generate the whole graphic as it employs to generate each new part.

The **Golden Ratio** is found in parts of the human body, as well as throughout nature. As Da Vinci used the golden ratio in painting the Mona Lisa, we also see these proportions in the sunflower, the pinecone, the conch, and scores of other natural and man-made objects.

Certain **leaves** will root if put in water, thus they have rooting abilities up in the leaves. So, a property of the whole tree is in a separate part.

Your **ear** belongs only to your body. It has the curves and proportions of your whole body in it, although it is only a part of the body. Try *pin the ear on the human* (like the children's game, *pin the tail on the donkey*). Would someone else's ears look right on your head?

It is said that the whole of the animal kingdom is in each **human**. Try playing the game, *which animal does your body (or just your head - or one specific body part) remind you of?*

Books. The whole meaning of a book, without seeing its totality, can sometimes be sensed by reading a small part. Therefore, the whole book is not the sum of its parts - it is in each part. You could say that the meaning of *text* is *holographic*.

Geoffrey Chew, a holistic philosopher, has a 'bootstrap' philosophy that says that the properties of any one particle is determined by all other particles. So, you could 'bootstrap' or start up the universe (like 'booting up' a computer) from any one particle. This may be similar to cloning a whole animal from a small part of DNA. In Chew's own words, "every particle consists of all particles". **Mach & Einstein**, in working out the theory of relativity, say that matter's mass is a reflection of the rest of the universe. These are physics observations that are similar to Chew's philosophical observations.

INFINITY & ETERNITY ... Time & Space are wholes that can be found in parts. One author says, "see the eternal element in every single thing." This is another case of the whole contained in the part ... whole = [eternal] ... part = [every single thing]. Said another way, ***the timeless is in each moment***. This also means that **time does not exist without the timeless** since every moment has eternity or the timeless in it. How about space? Just as there is a timeless state that you could say is either outside of time or is all of time ... there is also a formless state. The formless state is either outside of form (or space) or is all of space. And again, the whole is in the part. You could say ***the formless is in each form***. Another way to say this is that the immaterial is in the material. And again, this means that **form does not exist without the formless**.

THE STARRY SKY ... Concurrence of objects ... It is possible to focus numbers of light rays going through a narrow point such as the iris in a camera (or a telescope or in our own eyes). Let's say you take a picture of the stars. The light from each star that ends up in the final image must have overlapped as it came through the iris. So, each star's light was concurrent and blended while in the iris, yet each retained its individual properties as it emerged from the other side of the iris. Thus, the whole of the starry sky's light was in one, small space.

(Bortoft, 1996)

Intuitive Teacher ... Try This!

Who's the Teacher?



*[Call attention to any time a student exemplifies ideals like these, saying, “Who’s the Teacher today?” Do this all year and watch the students pick up the habit of catching each other as **the Teacher.**]*

- 1. Learn something from your student that changes you in the moment. Then, show your gratitude. Now, you are truly teaching!*
- 2. Have fun - and respect students for wanting to have fun.*
- 3. Question everything - model learning by deconstruction for your students.*
- 4. Sometimes ... forget what you are doing - fall down on the job - then be picked up by your students - in other words, be vulnerable enough to put yourself in their hands.*
- 5. Include diversity: every diverse natural species, every diverse sociological form of expression, every student.*
- 6. Aim more at the transformation of your students through the experiences they have in your class, than the information they may receive.*
- 7. Integrate related subjects during your lessons - even if it strays from the curriculum.*
- 8. Accent aspects of the curriculum that you love, so that you model real connection to your material.*
- 9. Let your students forget lessons, so that they pick them up later - perhaps with fresh insights.*
- 10. Respect silence - when a student cannot or does not wish to articulate an impression - and model to the class how to leave room for possible non-language moments of higher order learning.*

(Bickart, 2013)



Intuitive Teacher ... Try This!

More than Machines

[This exercise is simple. You just read through these once in a while as inspirational reminders of the human side of teaching. Especially if you feel like your teaching has some automaticity or even if you feel like it is too boring.]

- 1. Respect technology, instrumentation, and mechanized measurement without disrespecting the unseen, immeasurable, and non-physical.*
- 2. Listen for an intuitive insight - even while you are speaking.*
- 3. Receive your student's offerings and wait ... in case an authentic response arises - then, in either case, find and show your gratitude.*
- 4. Make your own assumptions, based on what you see - before you seek authoritative research or measurement.*
- 5. Go ahead and judge the book of nature by her cover - or even a single page - then, at a later time, investigate her many parts for verification - in other words, seek truth of the whole in one part.*
- 6. Be open to inspiration, without necessarily following a mechanical march through a planned lesson.*
- 7. Seek new ways to describe that which machines do not detect, such as space and time or infinity and eternity.*
- 8. Acknowledge the group consciousness of organisms, like: bees, ants, termites, slime mold, genes, DNA, and your students.*
- 9. Resist testing your students and suggest non-measurable, non-invasive evaluations of them.*
- 10. Acknowledge the human mechanical, technological progress of the last several thousand years - while at the same time - acknowledging ancient intuitive abilities that have been lost, temporarily.*

(Bickart, 2013)



Intuitive Teacher ... Try This!

Knowing & Unknowing

*[Almost every **Teacher** falls into the trap of giving too many answers. Sometimes we think we know more than we know. Read through these every so often to remind yourself to be more vulnerable to students ... and thereby be an even better teacher.]*

1. *Allow yourself to not know – often.*
2. *Make yourself accessible - to students - to new knowledge - to your genius.*
3. *Be open to receive new ideas while speaking – and note how some are better than what you were going to say.*
4. *Look at the same student and see no remarkable attributes one time – and striking qualities by looking once again.*
5. *Rate your own impressions on an equal basis with research evidence, until proven wrong.*
6. *Allow for the possibility of becoming inspired by a belief prior to its arrival in your conscious mind; but then, check it out analytically to see if it makes sense.*
7. *Hear a student and start to believe in her or him, before actual understanding takes place.*
8. *Connect to your student on a level that is deeper than analytic comprehension.*
9. *Expect wisdom from yourself, your student, or the next unexpected event in your classroom.*
10. *Be ready to have your thoughts turned in a new, useful direction at any moment.*

(Bickart, 2013)



Intuitive Teacher ... Try This!

Good Science is Mysticism

[Attention science teachers: here is your set of exercises to move from head thought to heart thought. In some ways, it is quite tempting for science teachers to get too left brain and analytical. These are hard won maxims I have lived by in many years of teaching science.]

- 1. Give permission to your student and yourself to observe an experiment without thinking of conclusions - then, later ... see what thoughts arise.*
- 2. Give permission to your student and yourself to receive impressions from an experiment that are too large or too complex to articulate.*
- 3. Watch for experiments that may have been designed to research the wrong question, then ask what question they answer for you.*
- 4. Awake to the danger of constraining what students see by describing your analysis before the student is done observing.*
- 5. Be mindful of the danger to hurt nature by experimentation.*
- 6. End some lessons knowing you may never understand the full meaning because the explanation is too large for your conscious mind.*
- 7. Listen to your students as if their commentary may reveal deeper truth than yours.*
- 8. Be cognizant of the possible effect you may have on an experiment, just by observing it.*
- 9. Acknowledge the chance that there are non-physical causes to physical effects.*
- 10. Accept both research-based, physical effects – as well as – intuitively-based, whole ideas – and test them out scientifically, as possible sources of evidence.*

(Bickart, 2013)



“You don’t have character without characters.”

[Although this looks comical, I’m being serious. Sometimes you have to get out of the box, the rut, or ‘same ol / same ol’. Lateral thinkers are sometimes already using their intuition to a high degree. Shake up your day by looking at this exercise from time to time.]

Some people who allegedly used their *Right Brain* once in a while:

Albert Einstein, Leonardo da Vinci, Abraham Lincoln, Salvador Dali, Walt Disney, Mozart, Benjamin Franklin, Socrates, Alexander Graham Bell, Thomas Jefferson, Pablo Picasso.

Some people who were allegedly *on the Spectrum*:

Hans Christian Andersen, Tim Burton, Darwin, Emily Dickinson, Bobby Fischer, Bill Gates, Temple Grandin, Thomas Jefferson, Steve Jobs, Barbara McClintock, Michelangelo, Jerry Seinfeld, Tesla, Andy Warhol, Wittgenstein, Sir Isaac Newton, Beethoven.

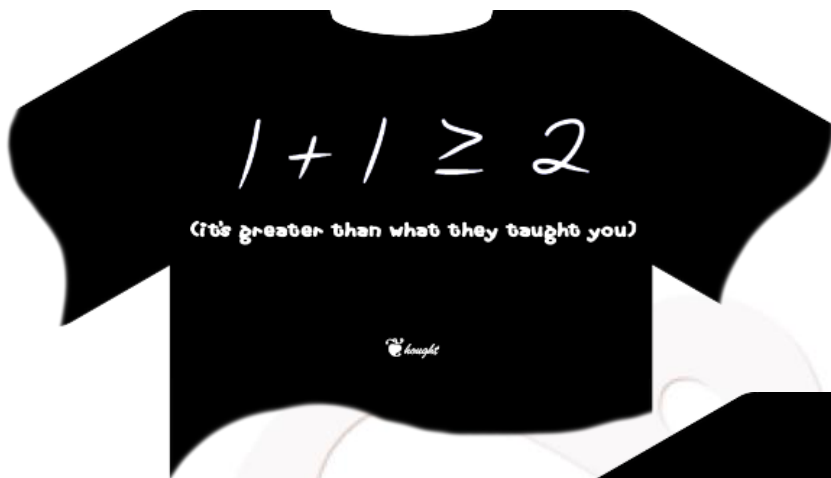
Some people who allegedly *Failed Something in School*:

Steven Spielberg, Thomas Edison, Walt Disney, Einstein, Abraham Lincoln, Jerry Seinfeld, Elton John, Elvis, Fred Astaire, Churchill, Lady Gaga.

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raed ervey lteter by istlef, but the word as a wlohe.
Amzanig huh?***



Heart & Thought T Shirts



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